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Or lose the beaten track,
A brother's voice shall bid me stay
My steps and call me back.

What tho' I weary of the yoke
Or sink beneath the strain,
A brother's smile shall still evoke
The will to try again.

—D. C. Chase



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CONFUSIONS AND ILLUSION There was a time when it was commonly believed that the misunderstandings of nations would cease with greater knowledge and freer intercourse. A study of the relations of the United States and the British Commonwealth shows how slowly traditional prejudices yield to such educational influences even among people with a common language and a good deal of common history. Sir Norman Angell has spent the war years trying to dissipate some ideas of British policy and the British character that flourished in important regions of American opinion. He is thus in a very good position for appreciating the serious harm done by popular illusions to the full cooperation of the British and American peoples in a struggle of vital importance to both. His new book, *"The Steep Places"* (Hamish Hamilton, 8s. 6d.), will be read with pleasure for the lucidity, persuasiveness, and good temper of its chapters and also with astonishment by many because of its revelation of the tenacity with which old-fashioned views of the British Empire survive even among highly educated Americans. The ghost of George III, one would think, has almost as much power in some American quarters as the ghost of Karl Marx in Russia. And, as Sir Norman Angell shows in some telling chapters those views are in some cases encouraged by the illusions of British critics who hold extreme views about the wickedness of Britain and the innocence of Russia.

It would seem incredible that a modern American could hold the view of the British Commonwealth that finds expression so often in American political discussion. A senator during the debates in Congress over the war debts problem remarked that Britain had so great an estate that she could afford to part with some of it and to settle her accounts with the United States. The piece of property that she thought lent itself to such a transaction was the Dominion of Canada. The senator is living in the world as it was a century and a half ago. In 1803 Napoleon sold Louisiana to the United States for \$15,000,000. Louisiana was originally a French settlement founded at the close of the seventeenth century for the better control of the Mississippi. Under the French Louisiana never had a population greater than 7,000. In 1762 it was ceded by France to Spain and in 1800 it was restored to France by a secret bargain. In 1803 Napoleon, abandoning some ambitions in the New World with which he had toyed, sold it to the United States. In the year 1932 an American senator could seriously suppose that a British Government could treat Canada as Napo-

leon treated Louisiana. Louisiana was a sparsely populated settlement in which no inhabitant had any legal right or power to choose his flag. Canada is a Dominion with 11,000,000 inhabitants enjoying full power to leave the British Commonwealth and enter into any relations that it pleased with another State. The idea that everything under the British flag is the property of the British Government is so deeply seated that Sir Norman Angell found that this fantastic view was held by many intelligent and educated men.

In the excitement of war, when men try to find consolation for a terrible calamity, they are apt to imagine as its purpose, and therefore as the prize of victory, many great improvements in the conditions of human life on which their heart is set. Mr. Henry Wallace, specially liable to this form of self-deception, declared when Vice-President of the United States that the purpose of the war was to see that every child in the world got a pint of milk a day. That was a laudable ambition. It might be taken as a symbol of the great social advance for which men in all countries were looking, shaken as they have been out of their routine by the war and inspired by its challenge. But could anybody say that this was the issue on which Britain went to war in 1939 or the United States in 1941? Sir Norman Angell describes the strange twists and turns that the world democracy takes when men are anxious to set out an inspiring purpose for their struggle. One American commentator talking of its ambiguity suggested that the best test for democracy was opposition to monarchy: a test that, as Sir Norman Angell observes, would make Germany under Hitler, Italy under Mussolini, and Spain under Franco more truly democratic than the British Dominions, the Scandinavian countries, or the Netherlands and Belgium. But this elusive and slippery word puzzles even more sophisticated minds. When, therefore, the Allied leaders told the world that they were fighting for democracy they were not clarifying but confusing the issue, for the word democracy has different meanings for different allies. But Sir Norman Angell's book does not only contain penetrating criticisms and acute analysis. It is constructive. And it concludes with a warning to the British race against xenophobia: a warning sadly needed when some of the trade unions are refusing to work alongside Poles even in her present necessities. Sir Norman Angell reminds his readers of the great part that immigrants have played in British and the all-important part they have played in American history. "If we of the British communities scattered throughout the world decline to adopt the measures which have made the United States the greatest Power on earth we cannot blame Russia or the Communists. Once more we should have been turned from the better course by the baser forces of the human spirit."

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THE POYLCHRONICONS

H. L. HAYWOOD

In the Middle Ages when there were no printed books, magazines, newspapers, or public schools, and when not more than one man in a hundred ever traveled a hundred miles from home, there was a universal and an avid and a ceaseless curiosity about foreign lands, about past times, and about the countless subjects and questions which a man could not learn from his own experience. To satisfy this curiosity a small number of learned men, who had access to manuscripts in monasteries or colleges or in the homes of the very rich, compiled what were in those times called polychronicons. The word explains itself because it means "many writings," and the "many" denoted the fact that one of these encyclopedists wrote books in many volumes, and at the same time wrote many paragraphs about a very large number of subjects. The subjects themselves were usually jumbled together, so that a paragraph about how God created the world might stand cheek by jowl with the recipe for a salve to cure corns, and the author, who had the typical Medieval reverence for anything in writing, would accept as its face value anything he might come across, and, if it seemed to have any value in his eyes, would jot it down, possibly in one sentence. A polychronicon was therefore a catch-all and the more miracles, portents, and wonderful occurrences it caught in its net the better the people liked it.

The most widely used and the best loved of the polychronicons was the one written by Ranulf Higden, who was a monk belonging to the Order of St. Benedict in the monastery at Chester, where he lived, so tradition has it, for 64 years! He was born about 1299 A. D., and died in about 1383 A. D.—the dates are uncertain because in those days calendars were uncertain and the lives of famous folk were not preserved in dictionaries and encyclopedias but in the memories and gossip of the people. Higden wrote in Latin and brought his ten-volume manuscript down to about the year 1326 A. D.; after his death two unknown successors carried it on to its end. In 1387 A. D. the famous John of Trevisa, whose name was for a long time as well-known to Englishmen as Franklin's is to us, translated it into English; and others followed him in later times. Caxton, the first English printer, published Trevisa's translation, first in 1432 A. D., which was 60 years before Columbus came across the Atlantic, and then printed it a second time in 1450 A. D., with a "book" prepared by himself added on. The British Government published Trevisa's text, edited with much erudition by Babington & Lumby, as No. 41 in the Rolls Series.

Other polychronicons were written before and after Higden, and a few of them traveled not only from country to country but from language to language. Rich men had scribes make copies, a very expensive luxury; poor students could read them in monasteries or in the libraries of the great mansions where they might be serving as private chaplains. A man who owned a copy might

make notes in its margin; or he might add on a few paragraphs at the end about something he had seen in his travels, or had heard from some supposedly learned man. Even the Bible, what little common folk ever heard of it, was known in such manuscripts rather than from the books of the Bible themselves, and usually it was not the Bible's own narrative but some old tale or tradition of legend that found its way into a copy of a polychronicon.

During Higden's own life-time, at about the year 1350 A. D., there occurred an event among English Freemasons which was to bring one of the polychronicons, which may have been Higden's own, straight into the middle of the main stream of Masonic history, as a result of which you and I and every other regular Mason in this mid-twentieth century world have learned by heart various matters drawn straight from the polychronicons—there is in strict truth a sense in which it may be said that the polychronicons were one of the principal sources of Speculative Freemasonry, and that their use by our forefathers is one of the five or six most important of all the facts in the long annals and romantic history of our ancient Fraternity.

For centuries Freemasons had dissolved their lodges after completing their work in some town or city, but at about 1350 A. D., and it may have been in any one of two or three centers, a number of Freemasons left behind decided to keep their lodge going as a permanent organization. A body such as a lodge, when made thus permanent, with its own officers to enforce its own laws, rules, and regulations, was called a corporation; and Medieval law, instead of directing itself at each individual man and woman as the law now does, usually directed itself at such corporations, for which reason there was more corporation law in the Middle Ages than any other kind. One of these laws ordained that any such corporation as those Masonic lodges had to have a written charter, else they would run afoul of the law prohibiting adulterine guilds and the sheriff would disband them.

The brethren who first set up a permanent lodge, therefore, had to have a written charter, and they employed their own clerk, if they had one, or else secured a learned clerk, priest, or a monk, from a monastery or a church, to write it for them.

This scribe had before him a task which, as he clearly saw, fell into three parts. He had to show that this corporation of Freemasons belonged to a Craft ancient and honorable, which had never caused trouble to the king's most excellent majesty, or made disturbances in the church. He then had to set down a few paragraphs embodying the main terms of the charter, and he lastly had to set down the rules, regulations, parts, points, and customs by which Freemasons ruled and governed themselves.

The last part was easy. He had only to put down a

number of paragraphs which every Freemason knew by heart. When it came to the second part the Freemasons themselves insisted that they already had been granted a written charter, long ago, in 926 A. D., by no less a personage than King Athelstan, and the main body of this new charter therefore consisted of a claim that a charter, and a royal charter at that, had already been granted. Scholars and historians nowadays may be skeptical about that Athelstan charter, but since the Freemasons themselves believed it, and since the civil authorities accepted it, our skepticism does not count.

It was the first, or opening, or background portion of the document which must have given pause to the clerkly writer. The Freemasons themselves, almost none of whom could read or write, and who had a strict rule against putting their own secrets in writing anyway, could give him very little help. He, therefore, turned to a polychronicon, which may have been Higden's but probably was not but which in any event was very like Higden's. From the polychronicon he was able to cite names of old and learned writers in such a manner as to make it sound as if he had himself read them, as scholiasts have done before and since. It does not matter. He was able to show, on the polychronicon's authority, that in the most ancient times there had been builders; somebody had built the pyramids in Egypt; somebody else had built the city and towers of Babylon; others had built cities; and did not Noah have to be a builder in order to construct that ark in which mankind was saved wholly from destruction? At the time he was writing, the scribe had never studied geometry in school (it was a forbidden science), nor were there anywhere any professional mathematicians as there are now who had made of it a purely intellectual system; neither he nor his generation knew anything of geometry except as it was used in building churches, cathedrals, minsters, and such other wonderful and cunning structures; therefore he, like others, thought of it as belonging to architecture, consequently he picked out of his polychronicon a number of references to ancient geometers, among them being Pythagoras and Euclid, who had been of a learning so erudite and so very mysterious that folk in the Middle Ages thought of them as having been magicians. Along with these geometers he also found in his polychronicon references to those workers in metals whom Medieval men called artificers, Tubal Cain and Hiram of Tyre and other such, who knew so many secrets hidden from the rank and file of ordinary men. From that great and marvelous beginning at the beginning of the world he brought his narrative down through Charlemagne, to St. Albans and York, thereby proving how ancient was the craft, and at the same time showing how honorable it was, since "kings and princes have been of this sodality"—had not the great Charlemagne himself been a builder! He was taken to have been one among men and Masons.

But the (to us) most interesting of the stories which the scribe took from his polychronicon was that which told about the two pillars and how the arts and sciences were saved in them. In a still-existing version of what the scribe wrote, which was made a half century after-

wards and, which was named after its discoverer is called *The Cooke Manuscript*, the account of this story begins at line 255, and may be roughly transliterated, and very inexpertly, thus:

"And the three brothers aforesaid had knowledge that God would take vengeance for sin either by fire or water and they had great care how they must do to save the sciences that they had found, and they took their counsel together & by all their wits they said that there were two manner of stone of such virtue that the one would never burn & and that stone is called marble; and that other stone that will not sink in water, and that stone is named lacerus. And so they devised to write all the sciences they had found in the two stones if that God would take vengeance by fire that the marble should not burn. And if God sent vengeance by water, that the other should not drown, & so they prayed their elder brother Jobelle that he would make two pillars of the two stones, that is to say, of marble and of lacerus and that he would write in the two pillars all the sciences and crafts that all they had found. And so he did."

As every Freemason knows, the first Grand Lodge was organized in London in 1717 A. D., but he also knows that a number of them had been at work many years, and in some instances perhaps centuries, before 1717 A. D. Each of these lodges kept its own copy of the Old Charges, as the original document had come to be called, and apparently they displayed it on a pedestal in front of the Master's station, and it was either read or recited to a candidate. But some of these lodges, perhaps a majority of them, had the custom of giving a "lecture" to the candidate, which was a brief explanation of the contents of the document; in order to make that lecture as brief and yet as vivid as possible, the conductor would draw diagrams on the floor, or on a blackboard, or else, in later times, would employ a board or chart kept on the wall with the diagrams already painted on it. Such a set of diagrams was called a tracing board, or trestle board.

If we examine the reproductions of the very oldest tracing boards which we have in the Iowa Masonic Library, we shall instantly see an extraordinarily interesting fact: the diagrams, almost every one of them, are taken from the old document, and among these the most conspicuous diagrams are those which represent the story of the two pillars as quoted above, or else are taken from the portion of the document in which that quotation is found. A rectangle ("oblong square") represents the lodge room; a pair of square and compasses represents the mason craft throughout the world. A sort of diagram with a curve over the top of it represents Noah's Ark; and two upright, narrow rectangle, a little ornamented, represent the two pillars, and at the same time represent the liberal arts and sciences which had been preserved in the pillars. A rectangle with a triangle lying along its top stood for a building, and therefore represented that art of architecture, the antiquity of which the scribe had taken pains to emphasize. Later, when these items had been translated into Bible imagery, after the Bible had come to be used in the lodge room, the pillars became the Great Pillars of

Solomon's Temple, and the building became Solomon's Temple, which was a symbol of the art of architecture. Later, when in the middle of the eighteenth century William Preston expanded and revised and rewrote the old lectures, of which originally there had been only

two, and after Thomas Smith Webb had introduced Preston's lectures into America, they became The Standard Monitor, which every candidate hears and which he must (in part at least) learn by heart.

THE POETRY OF RITUAL

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No completely satisfactory definition of poetry has as yet been phrased; the word still means different things to different men. To some uncritical minds any two lines which rhyme are poetry and no prose is ever poetry; to others, poetry and verse are distinct. These consider poetry and science, not poetry and prose, as opposites; and verse and prose as opposites.

The artist who paints pictures in oils has many pigments at his disposal; these are earths or chemicals of different hues, suspended in oil to make a paste, which the artist puts on his canvas with brushes.

It is to be noted that the mere possession of the paints, brushes and canvas does not make an artist; a child may daub the colors on the canvas but not produce a picture.

The "pigments" used by the poet to paint his verbal pictures are words in certain relations; it is to be noted also that the mere use of these "words in certain relations" does not produce poetry, any more than the mere use of paint produces a picture. The paint must be rightly used, with a design in mind, a sense of composition, a knowledge of color. The "words in certain relations" must be rightly used to produce poetry, by a workman who has an effect in mind, a sense of beauty, a knowledge of human emotions.

The "pigments" of poetry include metaphore and its correlatives; simile, metonymy, personification, allegory, hyperbole, potency. There are others, but these are sufficient here to consider.

A simile is a direct comparison: "He was like a lion in the fight."

Metaphores use one thing or idea for another: "He was a lion in the fight."

Metonymy substitutes a related word or idea for the actual word or idea meant: "Heaven help him," meaning "God help him."

Personification is a metaphore which attributes thought and speech to that which neither thinks or speaks: "Hope spoke in his heart."

An allegory is an extended simile with the comparison words omitted.

Hyperbole is exaggerated statement, not intended to be believed, but to indicate extent: "His voice was heard across the whole country"—"The waves ran mountain high."

Trope is any figure of speech in general.

Potency is the power of the sound of the phrase to add to and color the thought. Of it Hudson Maxim wrote: "There is no English word, and I know of no word in any language, to cover that property of speech which renders it more than usually powerful, sonorous, impressive or sublime, a property not dependent for

its power on trope, the basic principle of poetry; a property which, though including rhythm, may be entirely independent of both poetry and verse, yet constituting one of the most important elements in effective expression at our command, which, when coupled with poetic figures in verse, adds greatly to the strength and vigor of language. Such a word is needed, and I have, therefore taken the liberty of coining one. I have chosen the word potency, derived from the Latin word *potens*, meaning powerful, from which root our words *potent*, *potential*, *potentially*, and the like, are derived.

"Potency, then, is the art of amplifying the impressiveness of thought-expression by correspondingly differentiating and amplifying the sounds symbolizing the thought. This will do as a broad definition of potency. Potency, like verse, is a phenomenon of sound, and verse itself is but a branch of potency. Potency, being concerned only with impressiveness of sounds, consists in the art of making language more vigorous, sonorous, impressive or sublime, by effectively disposing and amplifying the number and volume of sounds, and the periods of dwelling upon sounds, used as symbols of the thought. To this end, potency is replete with modifying and qualifying words and with repetitions far beyond the manner of ordinary prose."

An example: "God hurled him from the sky to hell." is a flat statement. Compare with Milton's:

"Him the Almighty Power
Hurled headlong flaming from the ethereal sky
With hideous ruin and combustion, down
To bottomless perdition."

which is not only poetry, but poetry made the more impressive by potency. "Massive, austere, unconquerable," spoken of Mt. Everest is potency; "A big mountain you can't climb." is equally true but has no potency.

Masonic ritual is filled with potency, and particularly that variety which is also so much found in the Bible, of repetition of word to impress ideas; "to help, aid and assist"—"as the waters fail from the sea and the flood decaveth and drieth up"—"the more noble and glorious purpose" etc.

The Great Light in Masonry (itself a poetic expression) is filled with magnificent poetry. "Remember now thy Creator in the days of thy youth"—compare with: "Remember God while you are young." "Her feet go down to death; her steps take hold on hell." is poetic; "She dies and goes to hell" is a flat statement.

The Masonic ritual is so permeated with true poetry that it may almost be said to be one long poem. In it you will find simile, metaphore, metonymy, allegory,

hyperbole, personification, imagery. Here you will discover, if you explore, potency which is sonorous, musical, uplifting; here is to be found not only the inspiration of the thing taught but beauty in the method of teaching. Every great truth that is impressed upon an initiate *could* be expressed in words of one syllable, with no figures of speech. The truth would be the same. But the method would be without beauty, and by so much, without impressiveness.

Here is an opportunity we all have of doing some Masonic research without the necessity of books, of study, of midnight hours! With the thought of the reality of the poetic content of our ritual in mind, and the simple materials of which poetry is made, sit through a degree with an ear attentive to the "colors", the building blocks, of which poetry is constructed and see how many can be recognized.

It is not a process which can be much anticipated in print. Only the exoteric work, which is printed in the monitor or manual may here be examined, for obvious reasons. But the very fact that the analysis suggested cannot be wholly set down in print is a part of its fascination!

What may be done here is to suggest a few examples from the printed, (non-secret) work of the degrees, in the hope that these will inspire readers to apply the same process to the rest of the ritual for the pure pleasure of discovering the "frolic of invention, the dance of words, the harmony of sounds" (Reynolds).

An initiate is told prior, to the ceremony: "Our ancient and honorable fraternity welcomes to her doors and admits to her privileges . . . she insists that all men shall stand upon an exact equality."

Here is personification; *fraternity* is made to express a welcome. Here is metaphor—that men *stand* upon an exact quality. Obviously the candidate is standing upon a floor, or his feet, whichever you will, but he is told that he is to stand upon (the word "level" or "platform" or "foundation" is understood) "an exact equality."

The initiate hears a prayer which begins "Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention." Here is potency at its best. Suppose the petition was phrased "Help, God, for this meeting" which says the same thing but without potency or poetry!

In the 133rd Psalm, familiar to those receiving their first degree, "brethren dwell together in unity." Men live in houses, or tents, or trailers, or apartments. When they "dwell together in unity" the thought of "living together" is expressed poetically.

The apron is the badge of a Mason; old; honorable; a greater distinction than any which can be conferred. But would the candidate receive it, as so many do, with a chill up the back, a lump in the throat and a tear in the eye, if it was so presented? Compare: ". . . more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred . . . at this or any future period, by king, prince, potentate, or any other person except he be a Mason. . . ."

The flat statement makes no impression; the phrases of potency, the similes, give the force and fire of true poetry to this prose.

The Entered Apprentice is shown a twenty-four inch gauge. He is told for what purpose the operative Mason used it; then is instructed that Masons use it "for the more noble and glorious purpose of dividing our time."

Can you divide time with a gauge? Can you mark sun rise and sunset with a foot rule? Can you compute the time of full moon by a measure of length? Of course not. But could we tell an apprentice "The operative Mason uses the gauge to measure his work; you must divide your time into three parts, etc." and expect to impress him? Equally, of course not. The old Masters who created our ritual knew in their hearts, if not consciously in their minds, that the poetic word, the phrase of imagery, carried a *pictured* conviction to the hearer.

We speak of the "Celestial Lodge Above", meaning Heaven, and "the Supreme Architect of the Universe", or "The Great Architect", meaning God. It would have been simpler to say only Heaven and God, but the imagery would be gone and therefore the poetic content of the thought would not have been manifest.

Alas, too few give much thought to the lectures which follow the degrees, and thereby miss much which is beautifully poetic. The covering of a lodge is not just "the sky." It is the "clouded canopy or starry decked heaven" thereby reminding all who hear it of the changing phases of nature, of the variety and the beauty which the Creator has put into the world for us all.

As for Jacob's ladder, which his vision saw as extending from earth to heaven, with its rounds symbolizing faith and hope and charity, it does not require the often poorly drawn picture on a chart, or the inartistic lantern slide to convey an idea of vastness and comfort to the hearer—the vastness of the height, the comfort of the thought that it may be climbed.

The word "charity" in the Bible has been translated "love" in revised editions of the King James version. If it is so defined mentally, the final phrases in this paragraph take on a new meaning: "for our faith may be lost in sight; hope ends in fruition, but *love* extends beyond the grave through the boundless realms of eternity."

Is this not another and much more beautiful way of saying that faith is not needed when we see the fact; that when what we hope comes true hope is no longer necessary; but that love never dies?

"The manifold blessings and comforts which constantly surround us — erect our spiritual building in accordance with the rules laid down—in the great books of nature and revelation—Masons, who are linked together by an indissoluble chain of sincere affection—the heart and tongue join in promoting each others' welfare—this virtue is equally distant from rashness and cowardice—justice is the very cement and support of civil society—" all are poetic expressions, involving imagery of one kind or another, potency of expression, possessing a spirit beyond the literal meanings of the words.

This article might easily run to too many pages if

as much detail of the ritual of the second and third degree were here considered as has been set forth of that of the Entered Apprentice degree in the preceding paragraphs. But a few expressions must, if only for their beauty, be mentioned—and the reader is not to forget that these are all taken from the *exoteric* work, which of its very nature is less poetic than that which is transmitted only "to the attentive ear by the instructive tongue."

"The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveller returns."

Not even in the estoteric work will you find more poetry in the same number of words. "The plumb admonishes"—"the square of virtue"—"the level of time" and the final phrase with its connotations of a long journey to an unknown destination.

As for the description of the moral advantages of geometry, too long to quote here, surely its writer or writers must have known much of the gentle art of touching the emotions with singing words. "Nature's various windings and concealed recesses"—"The proportions which connect this vast machine"—"Numberless worlds, all framed by the same Divine artist"—"which roll through the vast expanse"—"the lapse of

time, the ruthless hand of ignorance, and the devastation of war"—"safely lodges in the repository of faithful breasts"—"imprint on the mind wise and serious truths" all express beautifully by trope and imagery what otherwise might easily be dull and lifeless.

Of all the degrees the Master's makes most music for the hearing ear. From the prayer the candidate hears at the beginning through the sonorous excerpts from the twelfth Chapter of Ecclesiastes and the Master's Prayer, (so much of it from Job) to the ever-living sprig of Acacia at the close, phrase after phrase, word after word, harmonious syllable after syllable play a symphony.

Enough has been said to indicate the intention of these pages to intrigue brethren to examine their rituals and pick out as the rolling and often thunderous phrases are heard, the hundreds of poetic expressions; the similes, metaphors, allegories, metonymies, tropes, poetry.

It is a greater pleasure than appears. It is a form of Masonic study which requires no preparation or facilities except a visit to lodge while a degree is being conferred and, as attested by many who have tried it, is a mental exercise of intense interest and a means of making the old, old words the dearer as they are found to have not only their own meanings, but the beauty of the mental and emotional pictures they paint for the seeing eye.

MELCHIZEDEK

This interesting yet obscure figure in biblical history is brought before our notice in at least two degrees or orders still extant, as well as one other organization which has not been before the public for at least 50 years.

"There was an organization known as the 'Fifth Order of Melchizedek and Egyptian Sphinx.' It was secret, and was for men and women. The last known public appearance was at Boston in 1894. It was also known as 'The Solar Spiritual Order of the Silver Head and Golden Star.' This order sets forth claims to have been founded several thousand years B. C., which may signify ante-Melchizedek or after Melchizedek. The Order of Brothers of Asia, now extinct, was composed of nine degrees, the sixth of which was known as the Order of Melchizedek."

A short account of the events leading up to the appearance of Melchizedek and his mission may prove interesting to those brethren of the degrees in which reference is made to him.

The first battle recorded in sacred history was the battle fought and won by Chedorlaomer, the Elamite, against the five kings in the Valley of Siddin. At the conclusion of the battle, Chedorlaomer and his army pillaged the towns of Sodom and Gomorrah, and set out on the return to Elam with booty and prisoners. Among the prisoners was Lot, the nephew of Abram.

This information, concerning Lot, was brought to

Abram on the plains of Mamre and he immediately set out in pursuit of Chedorlaomer and his army and near the northern border of Canaan at Dan, Abram overtook him, fell on the army and utterly routed it, recovered all the loot and the prisoners, including Lot.

For his success the king of Sodom thanked Abram, proposing that Abram should keep the loot. This was refused.

In striking contrast to the reserve exhibited by Abram in his dealings with the king of Sodom was the attitude adopted in the presence of Melchizedek, king of Salem.

This mysterious figure, supposed by some theologians to have been Shem, emerged from the darkness to bless Abram and bring him food and wine, refreshments for his victorious army. In return Abram delivered to Melchizedek tithes of the spoil.

We hear no more of Melchizedek for a thousand years, when the Psalmist in Psalm CX., v. 4, refers to the Messiah as "a priest for ever after the order of Melchizedek, and after a lapse of another thousand years the author of Hebrews enlarges upon this king of Salem as a type of Christ. (Heb. VII., v. 1-17).

There is much in this mysterious personage to excite the imagination and to arouse the interest. In blessing Abram he does so in the name of "the most High God, possessor of heaven and earth," and gave thanks to the same God for the victory of Abram. To Melchizedek

may be attributed the first occasion when bread and wine were offered as a sacrifice, and St. Jerome says, "he offered bread and wine as a type of Christ."

He was king of Salem—i.e., king of Peace. The situation of Salem is obscure; some writers placing it in one position while others in the position now occupied by Jerusalem.

The name, "Melchizedek," is semitic in character, and means "King of Righteousness" or "Just King." But he was more than a king. He combined the kingly office with that of the priesthood. His priesthood was not of any of the deities who shared the heavens, but was a priesthood of "God Most High"—El-Elyon, one God and Supreme.

THE USE OF LATIN IN MASONRY

By L. L. WALKER, JR.

In Masonry—particularly in the so-called higher degrees—one finds a constant and oftentimes profuse use of the Latin language, and as Americans seem to resent the use of any language other than their own, we probably wonder why this is so. The explanation is quite simple.

The modern rituals of Masonry date from periods when a command of Latin was a cultural requisite of every well educated man. Since the great Masonic ritualists were uniformly men of great culture and intellect, it is only natural that they should have interjected into the writings numerous Latin words and phrases. In this day however, the Latin tongue has fallen into such disuse that the expressive words and phrases of the ritualists now fall on wholly unresponsive ears. The purpose of this brief writing, then, is to set forth a few of the more important of these words and phrases and to provide for each a translation and brief commentary.

We may well begin with a consideration of the Masonic calendar, for all the bodies date their transactions from significant epochs and refer to these epochs in the Latin form. For example, the Blue Lodge dates its documents from the year of the Creation, reckoned as 4000 B. C.; and calls its year Anno Lucis, "The Year of Light." The abbreviation is A. L.

The Chapter of Royal Arch Masons dates from the date on which Zerubbabel began to build the second Temple, which was 520 years before Christ. The year is called Anno Inventionis, "The Year of the Discovery," and is abbreviated A. I.

The Council of Royal and Select Masters properly dates from the year of the completion of Solomon's Temple—1,000 years before Christ. Their year is called Anno Depositionis, "The Year of Deposit," and is abbreviated A. D.

The Commandery of Knights Templar dates from the year of the organization of their order, A. D. 1118, and their year is called Anno Ordinis, "The Year of the Order." The abbreviation is A. O.

The several bodies of the Ancient and Accepted Scottish Rite of Freemasonry date from The Creation, but use the Jewish chronology, dating the epoch 3,760

Abram recognized this king as a fellow worshipper of one God. It is remarkable that Abram recognized him as a spiritual superior, one nearer God than himself. He acknowledged his priesthood by giving him the tithes of the loot.

Whence came this rank, this authority, or this knowledge of the Most High God, we cannot tell. But the author of Hebrews takes it that it was a dispensation alongside the Mosaic, independent of the Patriarchal line, but superior to the dispensation in Abram. This figure appearing so mysteriously, whose birth and death, ancestry and family, are unrecorded, is taken as a type of the eternal Son of God.—*The New South Wales Freemason*.

years before Christ. The year is called Anno Mundis, "The Year of the World," and is abbreviated A. M.

There are numerous Latin inscriptions and mottoes which are inseparably associated with Freemasonry. Upon the certificates issued by the Grand Lodge of Texas for proficiency in the esoteric work of the Lodge there appears the inscription, "Ad Morjorem dei Gloriam," which means, "To the Greater Glory of God." This should serve to remind the holder of every such certificate that the laudable knowledge which he possesses should be used always for the glorification of the Father.

Of particular significance to the Blue Lodge are the two mottoes, *Lux fiat et lux fiat* and *Lux e tenebris*. The first is translated, "Let there be light, and there was light." The second is similar, "Light out of darkness." While neither is esoterically or monitorially a part of our ritual, yet both are so much a part of our tradition and so expressive of Masonry's purpose that they should be familiar to every Mason.

To the Scottish Rite Mason two mottoes are most meaningful. The first is the one inscribed within the gold band ring of the 14th Degree—*Virtus junxit mors non separabit*.—"What virtue joins death cannot separate." The other is the motto of the 32nd Degree and usually appears on a ribbon immediately beneath the sword clutched in the talons of the double eagle—*Spes mea in Deo est*—"My hope is in God." Though few can aspire to the exalted rank of an Inspector General of the 33rd Degree, it is well that all should know their motto, *Deus numque jus*—"God and my right."

In the Commandery of Knights Templar, the Knight of the Red Cross learns the great motto, *Magna est Veritas et Praevalabet*—"Great is Truth and will prevail." The motto of a modern Knight Templar is rendered, *In Hoc Signo Vincas*—"By this sign thou shalt conquer" and is displayed in conjunction with a blood red passion cross and a gold crown. Finally of great significance to the Templar is the battle-cry of the ancient Knights—"Non nobis Domini! non nobis, sed nomini tuo da Gloriam." This is the opening line of Psalm 113, and is

translated, "Not to us, O Lord! Not to us, but unto Thy name give glory."

Even though a Master Mason may never indulge himself in the other degrees of Freemasonry, it should nevertheless be his purpose to inform himself as well as he may concerning the emblems and mottoes of all the

other bodies. A study of these few phrases, quotations and mottoes is not wasted, for indeed no study of relevant Masonic fact is ever wasted on the Master Mason who believes that he truly possesses the power to banish darkness.—*Texas Grand Lodge Magazine*.

THE PAGEANT OF THE SCOTTISH RITE

MCLYAR H. LICHLITER

The Supreme Council, in its four public sessions, is—the pageant of the Scottish Rite. No other word can do it full justice. It is a stately spectacle, a ceremonial of pomp and dignity. It dramatizes the far-flung interests of a Rite of Freemasonry which is universal in its philosophy and world-wide in its influence and power.

The episodes of this pageant are reported in the *Abstract of Proceedings* but they have to be witnessed to set one's imagination on fire:—The formal entrance of the Sovereign Grand Commander and the Active Members, the traditional ceremonial opening, the solemnity of the prayer, the cordial welcome to distinguished guests, the stirring bugle call of the Allocution, the ordered routine of business, the imposing conferral of the Thirty-third Degree, and the deeply moving Chain of Union.

BEHIND THE PAGEANTRY

That is the Supreme Council on dress parade. We are asked, every year, by Honorary Members, why the public sessions lack spontaneity and the excitement of debate. The answer is that debatable issues have frequently been ironed out in the executive sessions. In the public sessions, all corporate formalities are handled expeditiously, and it must be remembered that the Sovereign Grand Commander always reminds the Honorary Members that they have a voice and may speak if they so desire. He also takes pains to explain the details of our fiscal policy, the range and importance of our investment portfolio, our diverse benevolences and our operating budget. Committee reports reveal the trend of Supreme Council action.

Back of all the pageantry of the public sessions are twelve months of day-by-day operations in the Boston office where all imperative business is transacted, within the framework of the Supreme Council directives. In the background also are long committee sessions, the carefully prepared reports of fifteen Deputies, the election of Active Members and—what is the crowning concern of hundreds of our brethren—the nominations and elections for the Thirty-third Degree.

So pageantry and drudgery are interwoven—but it is the pageant that we all remember. This draws us back, like a magnet, year after year. The annual meetings of the Supreme Council are so planned that its members may become better acquainted with each other, and every effort is made to bring the Ladies of the Supreme

Council within the orbit of its social outreach and charm.

THE RANK AND FILE

Consider two dynamic prepositions—"of" and "for." The Supreme Council is something more than a self-perpetuating, non-representative hierarchy of forty-six Active Members plus—Honorary Members who have a voice but no vote. It is the Supreme Council . . . of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America.

That is something! Technically, there could be a Supreme Council which would itself be the Scottish Rite but it would not be impressive. Conceivably, it might be reduced to a single Active Member and retain a corporate entity—but it would be ridiculous. Behind all the elaborate pageantry of the Supreme Council are the forces which make it a power:—353 Scottish Rite bodies in 110 Valleys with a membership of 323,216 Freemasons of the 14°, and 315,169 of the 32°.

The rank and file of these thousands who throng our Cathedrals fill the offices, exemplify the degrees and initiate Candidates, give to the Supreme Council its sense of dignity and leadership. They are bound, not by a per capita tax, for they do not support the Supreme Council financially, but by a voluntary Oath of Fealty. All that binds us together is good-will. Scottish Rite Freemasonry would disintegrate—as a significant fraternal movement—except for the loyalty of the rank and file.

Not enough has been said in appreciation of the quality of this loyalty which undergirds the pageantry of the Rite. These men who carry the load are unpaid volunteers who feel repaid when their tireless service receives the accolade of official recognition. If they were to feel that the leaders do not care, or if those in the seats of the mighty were to fail in gracious courtesy—good-will would vanish.

We are sure that when the Sovereign Grand Commander sounds a ringing challenge in his Allocution, he is not thinking alone of the brethren who crowd the Cathedral to hear him. To use the quaint phrase of the Eighteenth Century ritual of the 32°—he sees a shadowy multitude spiritually present—THE GRAND ARMY OF SUBLIME PRINCES OF THE ROYAL SECRET dispersed throughout the world.

The Craft at Work

ALBERT A. SCHAEFER PASSES

Funeral services for Dr. Albert A. Schaefer, 65, professor of law and government at the Massachusetts Institute of Technology and a past grand master of Masons in Massachusetts, who died suddenly Thursday evening, October 23d, were attended by many prominent civic, military, fraternal and college officials in Trinity Church, Copley square, Boston.

Delegations were present from the American, Massachusetts and Boston Bar Associations, Harvard Lodge of Masons, St. Bernard Commandery No. 12, Knights Templar, and the Ancient and Accepted Scottish Rite, Northern Jurisdiction. The Rev. Samuel Tyler, Jr., officiated.

Honorary bearers were Dr. Karl T. Compton, president, M. I. T.; Dr. James R. Killian Jr., vice president, M. I. T.; Dr. Robert G. Caldwell and Prof. Erwin Schell, M.I.T.; Justin A. Duncan, potentate, Aleppo Temple; Sheriff Samuel H. Wragg of Norfolk County, grand master of Masons in Massachusetts; Claude L. Allen, past grand master; Joseph F. Perry, past grand master and former bank commissioner; Lt. Gov. Arthur W. Coolidge and Charles E. Cooke of Lowell, representing Scottish Rite groups.

MORTGAGE

The last installment of \$25,000 on the Masonic Temple, Evanston, Illinois, was recently paid.

The four-stone, Doric-designed Masonic Temple was completed May 1, 1927 at a cost of \$500,000. Built in accordance with the Masonic tradition dating back to the Temple of Solomon, the Evanston Temple is said to be one of the most beautiful in the United States if not the world. It contains two large halls, each of which has a pipe organ, a large banquet room with modern kitchen. It also contains a library of several thousand volumes and games rooms. Two lounge rooms, one for a music room for women affiliated with the Masonic activities.

It accommodates two Blue Lodges; a Chapter of Royal Arch Masons; Evanston Commandery of Knights Templar; a Council of Royal and Select Masons; two Eastern Star Chapters; Bethsaida Shrine No. 43, White Shrine of Jerusalem, and a Chapter of the Order of DeMolay.

Founded in 1866, three years after the village of Evanston was incorporated,

Evans Lodge No. 524, A. F. & A. M., was named for Dr. John Evans, physician and founder of Northwestern University.

Starting in a humble way, as most Masonic Lodges do, the first meeting was held over a hardware store. In 1889, Oscar H. Mann, the first mayor of Evanston, provided a hall for the Lodge in a building owned by him and so dedicated as to permit the Lodge to occupy it as long as it desired.

FOUNDER

A just tribute was paid, on June 30th, by Shilboleth Lodge No. 750 of Louisville, Ky., to its founder and First Master (1903), Harry R. Kendall, 32°, the ceremony being held at the Masonic Home near Louisville. He was the founder, also, of Highland Chapter, Royal Arch Masons. Photostatic copies of the charters of both Bodies were presented to him. He is a member of both York and Scottish Rite Bodies in Louisville and honorary member of the Board of Directors of the Kentucky Masonic Widows and Orphans Home. He organized and equipped the Home Band a few years ago and has paid for the upkeep of the band ever since, and he also contributes to the Home. After leaving Louisville he moved to Chicago, organized an insurance company, has made a great success of it, and has shared his success generously.

At the testimonial dinner in his honor the master of ceremonies was Past Master Fred A. Krutch, 33°, and the speakers included Hugh Nevins, 32°, only other living charter member of the Lodge; Frank E. Johnson, 33°, Grand Master of the Grand Consistory of Kentucky; Alex Gianarakes, Eminent Commander of Louisville-DeMolay Commandery; William J. Netherton, 32°, Thrice Illustrious Master of the Grand Council, Royal and Select Masters of Kentucky.

SHRINE HOSPITAL

Korsair Temple of the Mystic Shrine in Louisville, Ky., conducts its own Hospital for Crippled Children. It recently published a map of the state showing counties and with colored dots showing the number of children in each county who had been admitted to the hospital for first, second or further treatments. It is hard to believe that the entire map is spotted with dots but it is so, and only

a very few of the counties have had only one child admitted. Altogether, since the hospital was founded in 1926, there have been 1,981 children admitted one time for treatment, 1,314 admitted two to four times, 678 admitted five or more times, making a total of 3,973. The average treatment period is about sixty days.

This is a great work that the Shrines in Louisville are doing and it deserves a hearty support.

FIRST MICHIGAN MASONIC LODGE

According to *The Masonic World* of Detroit the first Masonic Lodge established in what is now the United States west of the Allegheny Mountains was the one at Detroit which received a warrant from the Provincial Grand Lodge of England in 1764, issued by George Harrison, the Provincial Grand Master. But Masonry did not flourish between 1764 and 1794, and the Lodge ceased to exist by 1794.

It seems that in November, 1760, after the military defeat of France in Canada by the British, some British troops took possession of Detroit, some of the garrison consisting of the 60th Royal American Regiment, and it is to this group that Michigan owes its first Masonic Lodge. Lt. John Christie led the group of Masons that petitioned for the warrant, and he became Master. The original warrant is now in the possession of Zion Lodge No. 1, Detroit. The Lodge was on the English list as No. 7 Provincial and then appeared in 1773 lists as No. 448. Later it was given other numbers on the register, even though it had really ceased to exist.

The next Lodge in Michigan was Union No. 12 in Jamaica. It was warranted to meet on the Island of Curacao, West Indies, in 1775, and was transferred to Detroit in Canada (now Michigan) in 1778. Little or no record of this Lodge is to be found, but from then on Masonry has grown in Michigan until the Grand Lodge of that state has acquired a position in the galaxy of Masonic Grand Bodies of the world which is enviable.

INTERSTATE MASONIC VISITS

Members of the oldest Lodge in Nevada, Carson City Lodge No. 1, on May 24th, journeyed some 130 miles over the Lake Tahoe Highway to Sacramento, capital

city of California, to confer the second degree upon their own candidate in Three Pillars Lodge No. 613, which was until a month previous the youngest Lodge in the district. Three Pillars Lodge members have been invited to return the visit on September 6th, together with any Masons within a hundred-mile radius of Carson City, the capital of Nevada.

On April 18th, at Sacramento there was instituted a new Lodge, Travelers Lodge with Lee F. Davidson, Junior Steward of Three Pillars No. 613, as Master. Grand Master John R. Moore conducted the ceremony. Except for the Master, all members are sojourning Masons.

OLD THEATRE

In Tombstone, Arizona, stands an old building, built in 1882, and it is claimed that it is the largest building in the world constructed of adobe blocks. It was called Schieffelin Hall, for Ed Schieffelin, the discoverer of Tombstone's riches in 1879, and was used as a theatre. At that time this theatre took its place with those in San Antonio, El Paso and San Francisco, and the outstanding troupes of the day staged their productions there. Later it became a motion picture theatre, in 1909, and today it is occupied by the Masonic Lodge, King Solomon No. 5, F. & A. M. During the boom days of Tombstone, King Solomon Lodge was visited by Masons from all over the world, who were miners, prospectors, speculators. Some stayed with the old camp, but the majority trekked on to new strikes.

FIVE BLOOD BROTHERS

Racine Lodge No. 18 in Wisconsin made the five Olsen brothers Master Masons in March. They are William, Ray, Clarence, Harvey and Vernon. Past Master Newman R. Olsen, their uncle conferred all the degrees, the first two being received the same days in 1946. The brothers' ages range from 23 to 32, and all five served their country during the war, each in a different branch of the service. All rose to the rank of sergeant and all saw foreign service.

Recently when ground was broken for the new Shriners' Hospital for Crippled Children at Salt Lake City, Utah, over 5,000 persons gathered for the ceremony sponsored by El Kalah Temple of the Mystic Shrine in that city. This will be called Intermountain Hospital and will stand on the Fort Douglas reservation on Bonneville Hill commanding an imposing view of the Salt Lake Valley. Congressional action made possible the permanent use of this land.

At present there is a 20-bed mobile unit located at St. Mark's Hospital, but the new hospital will offer increased service

to Utah, Wyoming, Idaho, Nevada, Colorado and Arizona, according to John D. McCutcheon of El Kalah Temple in San Francisco, vice-chairman of the National board of Trustees of the Crippled Children's Hospitals, who was chief speaker. Lincoln G. Kelley, chairman of the Intermountain board of Governors, was master of ceremonies, and Dr. John Edward Carver of Ogden offered the dedicatory prayer. Potentate Joseph W. McCann of El Kalah was most to have visiting Potentates on this occasion; Edmund R. Bennett of Boise, Idaho; Edward B. Peverley of Rawlins, Wyo.; Laurence A. Guiling of Reno, Nev.; Roy E. Ford of Sacramento, Calif.; and Gerald L. Schlessman of Denver, Colo.

LEGISLATIVE DEGREE TEAM

Legislative Night was held at a joint communication, in May, of Blazing Star Lodge No. 70 of Concord, N. H. The Master Mason Degree was conferred by a cast composed of members of the State Legislature and the Governor's Council. Acting as Master of the meeting was J. Walker Wiggin of Manchester, Speaker of the House, and he was assisted by Governor Charles M. Dale, 33°, of Portsmouth and Charles H. Barnard, 32°, of Manchester, President of the Senate. There are 419 members in the Legislature and it is said to be the third largest legislative body in the world. Of these, 121 are Masons. In the Senate alone there are 12 Masons, which is exactly 50 per cent. And seven of these are 32nd Degree Masons.

CONNECTICUT MASON IS 100 YEARS OLD

Washington D. Graves of Wolcott Lodge No. 60 at Stafford, Conn., celebrated his 100th anniversary on May 2, 1947, and on August 1st he marked his 75th year in Masonry. He is believed to be the 12th oldest Mason in the country.

ENGLISH MASONIC INSTITUTION FOR GIRLS

The Royal Masonic Institution for Girls, in England, held its 159th anniversary festival on May 14th, with Admiral Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, presiding. The English Masons are indeed generous in support of their Masonic charities. Donations this year for the girls' school came to a total of £182,292 of which £67,015 was from the Chairman's Province, Hertfordshire, a small one of 75 Lodges, which makes an average per Lodge of about £946. The English pound is valued now at about four dollars in United States currency.

One must remember that this is just one of the three great projects or in-

stitutions of the Grand Lodge of England. There is the Royal Masonic Institution for Boys and the Royal Benevolent Institution for the aged. Each has a festival once a year, and the great amount of money contributed annually to these three always strikes the Masons in the United States as being exceedingly generous.

SCOTTSDALE, TASMANIA

A memorable Masonic ceremony was held in Lodge Dorset No. 17, Scottsdale, Tasmania, in January, 1947, when Past Master A. W. Biggs and his six sons filled the principal offices in raising the Rev. Harold G. Biggs, of the third generation of the family, to the Degree of Master Mason.

Visitors came from all parts of the state. Twenty Grand Lodge Officers, including Grand Master H. V. Biggs, were present. In his remarks the Grand Master said that the ceremony was unique in the history of Freemasonry of Tasmania as it had never occurred there before.

The occasion was also, the celebration of the diamond wedding anniversary of Past Master Biggs and his wife. He is over eighty years old and the senior Past Master of the Lodge. The feature that climaxed the ceremony was the conferring upon Past Master Biggs the rank of Past Grand Deacon by the Grand Lodge of Tasmania, and he was invested with the insignia of that office.

FLAG POLE

The 20th anniversary of the erection of the flag pole and base at Inspiration Point in Balboa Park, San Diego, was marked, recently, by about 500 masons who gathered there to honor the flag. The flag pole was presented to the city, this being made possible through voluntary contributions. During the 20 years the base had deteriorated and, at the 1947 ceremony, the new base was placed. William P. Lodge, architect of the original base, designed the new one. Judge George L. Jones, principal speaker at the original ceremony also was the speaker in 1947. Numerous Masonic dignitaries were present including Grand Lodge Officers. The base contains the copper box of records and newspaper accounts of the first dedicatory ceremonies.

ENGLISH MASONIC INSTITUTION FOR BOYS

The 149th anniversary festival of the Royal Masonic Institution for Boys which the Grand Lodge of England conducts was held on June 11th, at London, under the presidency of the Provincial Grand Master for Shropshire, Colonel the Rt. Hon. Lord Forester, Past Grand Warden of the Grand Lodge. Reports showed a

total of £113,165 received, and the president's Province, a small one of only 22 Lodges, contributed £20,733, representing the average of about £940 per Lodge. This certainly was liberality. About 800 boys are being educated at this Institution at Bushey.

The death of the Earl of Harewood, Grand Master, who was so beloved, has cast a shadow over Masonry in England and it continues.

TYLER INSTALLED FOR 42nd TIME

In April, 1947, Jack Stevens was invested with the collar and jewel of Tyler of St. Mark's Lodge No. 53, Carterton, New Zealand, for the 42nd time. This is said, by *The New Zealand Craftsman*, to equal the world's record for any individual Lodge. It calls attention to one Mason who is known to have been a Tyler for fifty years, but his services were snared by two Lodges. During his entire service Brother Stevens has missed only five meetings and five rehearsals.

The Nursing School at the Illinois Masonic Hospital in Chicago graduated a class of 41 trained nurses at the exercises on May 21, 1947. The graduates after three years' study are now qualified Registered Nurses able to travel and work as such.

TWO INDIANA LODGES

100 YEARS OLD

At least two Indiana Masonic Lodges have thus far celebrated their 100th anniversaries in 1947. One is Hagerstown Lodge No. 49, and the other is Noblesville Lodge No. 57. The first was born on the upper floor of the home of Gus Fritz, and the other held its first meeting in the attic of a log house owned by Jesse Lutz, who was made a Mason in Pickaway, Ohio, riding 30 miles on horseback to the nearest Lodge.

James K. Stewart, Secretary of the Hagerstown Lodge, and Meade Vestal, (P. G. C.), of the Noblesville Lodge, wrote historic sketches of their respective Lodges which appeared in the June, 1947, issue of *The Indiana Freemason*.

Mr. Stewart says that, around the period of 1846, when many families were moving West, some in the vicinity of Hagerstown held dimits from Lodges back East. Naturally, these Brethren conferred with one another on establishing a Masonic Lodge there. The result of the conferences was a six-day return trip by Andrew Wiggins to the Grand Lodge Offices at Indianapolis with a petition for a Charter, signed by 25 Masons. The trip was made on horseback.

In the 1847 Proceedings of the Grand Lodge Committee on Charters and Dispositions, the following appears: "The

proceedings of this Lodge (Hagerstown) we find to be correct, as also their By-laws; and, therefore, recommend that a Charter be granted them as Hagerstown Lodge No. 49; and that Brother Andrus (Address) Wiggins be W. M.; Henry A. Brouse, Sr. Warden, and Daniel D. Rogers, Jr. Warden." The original Charter granted hangs today in the lodge room.

The Lodge has a membership of 333 and owns the building in which it meets, which was constructed in 1921 at a cost of \$14,250.

Masonry in Noblesville, though starting earlier than in Hagerstown, was less fortunate in becoming established in one Lodge. The first Lodge chartered was Hamilton No. 32, whose Charter was granted November 26, 1828, ten years after the Grand Lodge was organized in Madison, with Jeremiah Leaming, Worshipful Master; William Conner, Senior Warden and Nathan D. Shoemaker, Junior Warden.

On May 28, 1847, nineteen years after the first Hamilton Lodge No. 32 was chartered Hamilton Lodge No. 57 was chartered. In 1850, Noblesville Lodge No. 103 was granted a Charter. This Lodge soon expired and the Grand Lodge, at the instance of one of the fathers of Masonry in Hamilton County, took the following action: "Resolved, That the Grand Lodge accept the surrender of the Charter of Noblesville Lodge No. 103.

"Resolved, That the name of Hamilton Lodge No. 57 be changed to that of Noblesville Lodge No. 57. Which was adopted."

In a rich farming community and not far from Indianapolis, the Noblesville Lodge has prospered greatly through the years. The cornerstone for the Lodge's beautiful sandstone building was laid with elaborate ceremonies on September 24, 1914. Thousands of Masons from the surrounding towns participated in the great parade, with six Commanderies of Knights Templar acting as escorts for the officers and Grand Officers. Dedicated on May 31, 1915, the Temple, classic in appearance and a real work of architectural art cost about \$40,000, but today is valued at \$100,000.

MILFORD LODGE

OBSERVES 150th ANNIVERSARY

MILFORD MASS.—The three-day observance of the 150th anniversary of the founding of Montgomery Lodge, A. F. & A. M. opened Sept. 12 in Masonic Hall.

Fourteen past masters of the lodge worked the entered apprentice degree, with Merton Tinkham as worshipful master. Other past masters taking part in the work were Leslie Childs, J. Mason Washburn, Albert Hersey, John M. Allen and C. Henry Knights, all of Hopedale; Henry Clough and Chester O. Avery of

Mendon and Frederick H. Gould, F. Roy Hixon, Gilbert C. Eastman, George W. Billings, Emerson J. Robinson and Albert H. Andrew of this town. A collation followed.

A special communication of the lodge was held the following evening when at 5.45 Grand Master Samuel H. Wragg and suite was officially received. At 6.30 a supper was served in Town Hall with 400 attending.

Roy S. Conway, worshipful master, following the supper, introduced Grand Master Wragg as toastmaster. He presented Ernest A. Whitney with the 50-year veterans' medal. Ernest A. Bragg, lodge historian, gave a brief review of the lodge's history. Mr. Bragg has compiled a history of the lodge for the past 50 years, and has a roster containing the names of the 1572 men initiated in the lodge over the 150 years.

Sunday at 3 p. m. a special religious service was held in the Methodist Church. Members of the lodge were escorted to the church by Milford Commandery, K. T. Rev. J. Garfield Sallis, pastor of the church is chaplain of Montgomery Lodge. Rev. Dr. Francis D. Taylor of Worcester, a past deputy grand master and at present superintendent of Central Massachusetts Methodist Churches, gave an address, bringing the notable observance to a close. Rev. Luther Morris, pastor of the Universalist Church, and Rev. J. Hollis Teagarden of the Hopedale Unitarian Church, took part in this service.

Montgomery Lodge was named in honor of Gen. Richard Montgomery, the Revolutionary hero who lost his life at Quebec. It was instituted in Franklin on Sept. 16, 1797, where meetings were held until 1808, when the lodge removed to Medway, and it remained in that town until 1852. It was then transferred to Milford, where it has remained since. It has occupied its present quarters in the Exchange Building at Main and Exchange streets for 68 years, with the meeting hall on the third floor and the banquet hall on the fourth.

Roy S. Conway, present worshipful master, is the 86th to head the lodge. Twenty-six past masters are still living. Charles H. Earnsby of Hopedale is chairman of the committee of arrangements, Albert H. Andrews, secretary, and Gilbert C. Eastman, treasurer.

ILLINOIS

The late Bernard J. Huenkeimer, who has made his home in California for a number of years but who was a member of Excelsior Lodge No. 97, Freeport, died recently and bequeathed to the Masonic Home at Sullivan, Illinois, \$25,000. There were no heirs to his estate.

HONORS PRESIDENT TRUMAN

At the Quarterly Communication of the Grand Lodge of Scotland, a letter was read from President Harry S. Truman, "a past G.M. of one of the American Jurisdictions," acknowledging the honor which had been conferred on him by being given "Honorary Membership of the Grand Lodge of Scotland."

All Sorts

BRASH TACKSH

An intoxicated gent sidled over to the traffic officer and asked: "Offisher, could you please tell me where I am?"

"You're at the corner of Forty-second Street and Broadway."

"Cut out the detailsh. Wha' town ish it?"

PRACTICALLY A SPINSTER

Jackie returned home from kindergarten. "Mother," he said excitedly, "you know Bobby, who's in my room? Boy oh boy! Does he love Sally! He sits with her every day on the bus and holds her hand."

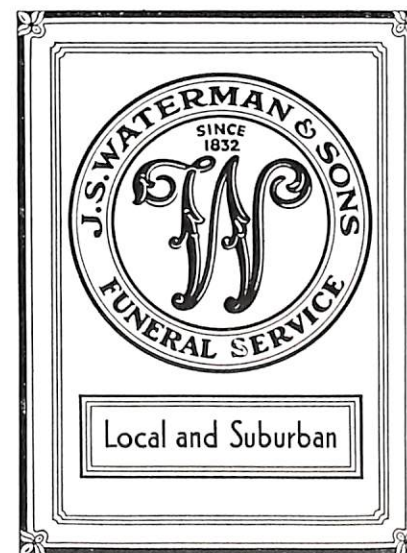
"And who is Sally?" asked his mother. "Is she in kindergarten, too?"

"Oh, no!" said Jackie. "She's an older woman. She's in first grade!"

NOT TIL LATER

Three-year-old Willie had taken his mother's powder puff and was making himself up, as he'd seen her do. His five-year-old sister came in, looked at him a horrified moment, then snatched the puff from his hand.

"Only ladies use powder," she scolded. "Gentlemen wash themselves."



TRUTH COMES OUT

No sooner is a freshman seated in his first classroom than he encounters a set of questions designed to reveal his inmost soul to the dean or some folksy instructor.

A Princeton freshman, being thus asked why he came to Princeton, replied:—"Mother liked the trees."

THAT GOES FOR OTHERS

They say George B. Shaw once was annoyed in a restaurant by a loud orchestra. He summoned a waiter.

"Does that orchestra play anything on request?" Shaw asked.

"Oh, yes, sir!"

"That's fine, just fine," smiled GBS. "please tell them I requested them to play dominoes."

STOP WATCH

Frankie wanted a watch, and he teased so hard for it that his father finally ordered him not to mention that word again.

Frankie obeyed the injunction with difficulty.

The next morning at family prayers there was a round of Bible verse and when Frankie's turn came he piped up. "What I say unto you I say to all. Watch."

BLESSED ASSURANCE

The preacher read off the usual string of announcements, finally stating that a lady's watch had been found, which the owner could recover by applying to Deacon Jones after the service.

"And now let us join in singing No. 357, 'The church her watch is keeping.'"

GONE ASTRAY



Bruce, at the tender age of five, was very fond of raisins. One day his mother went to the cupboard, and found the box empty. She asked Bruce if he knew what had become of them.

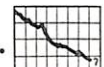
"I saw an animal come in and get them and eat them all," said Bruce.

"What kind of animal?"


"One of Jesus' little lambs."

What the Seal doesn't show

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.

Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman

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BOSTON, MASS.